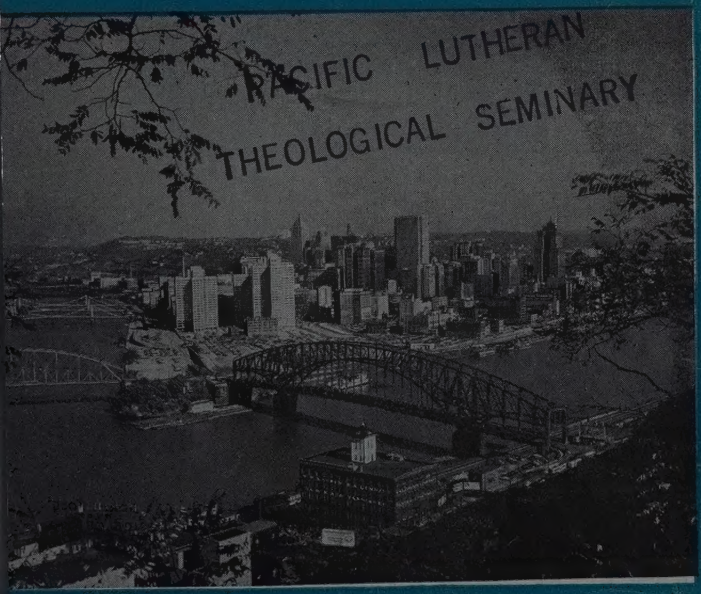
LUTHERAN MEN



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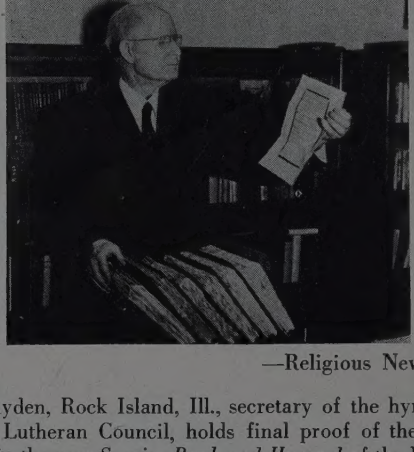
1957

LUTHERAN SEMINARY LIBRARY

New Lutheran Service Book and Hymna About to Go to Press



—Religious News Service P

Dr. E. E. Ryden, Rock Island, Ill., secretary of the hymnal commis of the National Lutheran Council, holds final proof of the last of the hymns included in the new *Service Book and Hymnal* of the Lutheran Ch The book is scheduled for publication by next Easter. Before Dr. Ryder folders containing proofs of other hymns in the service book. The hy will serve more than 5,000,000 Lutherans in eight church bodies. Dr. R predicted the first printing will be for 500,000 copies. He said this w probably be the largest printing of its kind in American history. Dr. R is the editor of *The Lutheran Companion*, official organ of the Augustana theran Church.

LUTHERAN MEN

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If I Were a Layman

ROBERT W. STACKEL

"Why is there not a single layman serving part-time or full-e for the ULCA or any synod in evangelism?"

ven though I am an ordained or for nineteen years now, I *am* yman—in the wider sense.

os is a Greek word meaning le. The Christian laity are the le of God. Surely the clergy are ng the people of God.

ut in the narrower sense I am a layman, being an ordained or. Yet I consider a layman to ne highest creation of God. He is hristian believer, and God has ed nothing on earth that is er.

oraham Lincoln once said, "God love the common people. He e so many of them." It is so the Christian laity in the ch.

ne maximum potential of the laity ne church has never been ap-ched. However, the Lutheran gelism Mission has revealed thing of its immensity. Against latest church-wide discovery of ayman's potential in evangelism, imagination caught fire.

A Decisive Part

I were a layman, I would take a ive part in the organized evan-n of my congregation. To be-come a part of the Christian witness of a congregation is a privilege that belongs to every member.

Our Lord said, "Go into all the world and preach the gospel to the whole creation." He didn't say, "Let George do it." He said, "Go." When you read this, it means *you*. When I read this, it means *me*.

It is impossible for a believer to delegate his Christian witness to someone else. There are no proxies

Team of lay visitors calling on a family

Rev. Dr. Robert W. Stackel was recently d by the ULCA Board of Social Missions ting director of evangelism from Nov. 1, to June 30, 1958.

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for a witness in a court-room. A witness tells what he has seen with his own eyes or heard with his own ears. Nobody else can do it for him.

We are at a most critical point now in evangelism in the United Lutheran Church. The Lutheran Evangelism Mission has been making a marvelous break-through by the power of God. The big question now is: What shall we send through the break? To what purpose is a break-through otherwise?

In a somewhat similar crisis Isaiah answered God, "Here am I; send me." One of our bottlenecks today is a lack of workers in evangelism.

Jesus deplored this. "The harvest is plentiful," he taught, "but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest." Are we praying this prayer? One can't keep praying this without soon volunteering one's self.

"But I couldn't do lay visiting on people outside the church," you say. "I'm just not built for it."

Yet Christ said, "You shall be my witness." Did God make a mistake in your case? He has promised, "With God nothing will be impossible." Ordinary men have been used by God to accomplish extraordinary things as his witnesses. If we say, "I can't," doesn't this cast reflections upon him?

Of course, lay visiting on prospective members is only one decisive role in the organized evangelism of a congregation. Others are: keeping an up-to-date file of prospective members, being a census-taker in a community religious census, visiting the sick and shut-ins, writing letters to prospective members, keeping in touch with college students servicemen away from home, visi inactive members, reporting to church names and addresses of n comers to the community, keep church records of worship atte ances by members through the us a worship record card, and par pating in an every-member visit the congregation.

If I were a layman, I would a decisive part in the organized e gelism of my congregation.

Business Contacts

Also, if I were a layman, I wo use my business and social cont for God.

Christ won men at their busin He called Matthew at his office James and John, Andrew and P at their fishing boats. Today would speak to men at their d counter, lathe, or truck. He through those who represent there.

One pastor noticed that in e Pastor's class be conducted for p pective members there were two three workers from a certain fac in the community. Upon invest tion he discovered that one of own members who worked in factory made it a point to speak his fellow workers about Christ.

An office worker frequently lo office keys to fellow workers. Sev who borrowed the keys were active Christians. He had a key with a scripture verse put on the ring. Before every borrower's was a witness to Christ. This me supplemented his verbal witnes Christ among them.

Christ used social contacts for At the wedding, at the dinner pa and at the well he pointed other

His true followers today do it at golf club, the American Legion, Rotary Club, and the evening with eighbors. Such witnessing is only cial if we let it be. The man de the church who is on our ing team can never see God with- Jesus Christ, no matter how high core.

ır Lord said to his witnesses, "Go all the world." Our fellow work- office desk is in the world. The nth green is in the world. Our ness client is in the world. So ır neighbor's picnic table. "Go all the world and preach the gos- o the whole creation."

I were a layman, I would use ousiness and social contacts for

Brotherhood Active

rthermore, if I were a layman, uld work for my Brotherhood to ge heavily in evangelism.

ny Brotherhoods are casting t for service projects. Too often hoice is less than worthy of the capacities of Christian men. A rel show, a strawberry festival, pork-and-beans dinner can hard- ly excite the dedication of a high-minded churchman.

The Brotherhood has its own evangelism project, the King's Men Church Attendance Crusade. What finer spiritual project can a local men's group undertake? There are many other possibilities, too. Men of the Brotherhood can visit the wards of a hospital or county home, conducting regular seervices if granted permission. They can correspond with servicemen and young men in college from the congregation. They can sponsor a dinner for the college students who are home for Christmas.

Men of the Brotherhood could offer their services to a downtown Lutheran church or a mission church in the suburbs for lay visits on prospective members of those churches or for census taking. Why couldn't men from one church call on prospective members of another church on behalf of that other church? Downtown and mission churches often have this in common — a vast field with a shortage of workers. Here is a new teamwork for city churches!

The Brotherhood can offer scholarships to Christian summer camps for worthy boys of the congregation. It can volunteer its services to the church council for landscaping the church grounds. It can offer its manpower to the evangelism committee for any project that committee might choose.

If I were a layman, I would work for my Brotherhood to engage heavily in evangelism.

Full-Time Service

Once more, if I were a layman, I would explore the possibility of my working full-time for the church in evangelism.

Have you ever wondered why there is not a single layman serving part-time or full-time for the ULCA or any synod in evangelism? Laymen in stewardship? Yes. Laymen in foreign missions? Yes. Laymen in parish education? Yes! Laymen in evangelism? No! But why not?

The whole ULCA stewardship staff is made up of laymen. The whole ULCA evangelism staff is made up of clergymen. Is this to be so forever? The Presbyterian Church U.S.A. is now opening up twelve full-time lay positions on its evangelism staff. Who will be the pioneer lay staff man in the ULCA or its synods?

Wanted: a layman 50 to 55 years of age who has established himself for life financially, whose children are grown, who will offer himself as a dollar-a-year man to serve the church in evangelism.

Wanted: a layman 30 to 35 years of age who is willing to consid term call on full salary in evange possibly in his own synod.

Wanted: a retired layman wl ready to offer himself to his co gation half-time without salar direct the evangelism activity o congregation on an expanded sc

If I were a layman, I would ex the possibility of my working the church in evangelism.

It all boils down to this: Wh the will of God for laymen in gelism in the church? The little moulds of the past must not back our surging new growth. has been must yield to what nee be. Now is the time to seize for C the fresh possibilities. The Lord laymen in new roles, dreaming dreams for him.

If I were a layman . . . . mind, *you* are! Let's link arms dare new ventures by his grace.

Scout David Yergey Receives Pro Deo et Patria Award

David Yergey, son of Mr. and Mrs. Oscar E. Yergey, 616 N. Charlotte St., Pottstown received the Pro Deo et Patria Award in Grace Lutheran Church of that city, the Rev. R G. Hoffert, pastor.

A Star Scout, David wrote a thesis on the history of Grace Church as part of the re ments for the award. He is the fourth member of his church to receive the award. The are Edward Swede, James Kepner, and Jesse Houck.

Left to right are Explorer Scout Edward Swede, Oscar Yergey, Explorer James K Mrs. Oscar Yergey, David, Explorer Jesse Houck, Post Advisor Gerald Yerger, and Hoffert.

News and Views From Headquarters

By Howard L. Logan

ecutive Secretary Logan recently toured the h and Southwest, speaking to groups of men ccessive nights for a two-week period. In many ese areas there are NO affiliated groups. Meet- were held at Minneapolis, Fargo, Billings, ane, Seattle, Centralia, Portland, Medford, amento, Fresno, Glendale, San Diego and nix.

* * *

esident Eisenhower has agreed ddress the convention of the ern Presbyterian Men group in i this fall. President Eisen- r is a Presbyterian and a mem- f the men's group of his con- tion.

* * *

ific Lutheran Theological Sem- announces a new training pro- for lay assistants. This is a ear course leading to a degree ristian education. It is available EN.

* * *

e American Baptist Church an- es that more than 3,000 congre- ns are engaged in the Lay opment Program to train and then the American Baptist

* * *

final figures for 1953 the Inter- evenue Department reports that verage deduction claimed for butions in the income class be- $5000 and $6000 was $211. For incomes between $10,000 and $15,000 it was $467. You can readily see that this is far short of the tithe.

* * *

For the first time in the history of the home mission conferences of the Texas-Louisiana Synod a layman took a leading part in the presentations and discussions. He is Art Horton of St. John's, Grand Prairie, Tex. He led discussion on the Sector Project.

* * *

The United Lutheran Church Women have selected Chicago for the site of their 1961 convention. The 1958 meeting will be held at Toronto, Canada.

* * *

Another Lutheran layman accepts a high state political post. Harry C. Fisher of Trinity Lutheran Church, Stapleton, S. I., N. Y., a 31-year-old attorney has been named assistant attorney general of the State of New York. Mr. Fisher is a Sunday School teacher at his church.

Two Brotherhood men, Aubrey Mauney, first vice president of the ULCA Brotherhood, and Leo Schwerin, director of Congregational Life and Stewardship of the Ohio Synod, were named official visitors to the Lutheran Worrld Federation convention in August. Mr. Mauney is from King's Mountain, N. C., and Mr. Schwerin is from Columbus, O.

Lutherans in the world now n
ber 71 million, according to statis
released by the Lutheran World
eration. This is a gain of over
million, in 69 countries. You can
it is less than a one percent gain
the entire world. This is a conse
tive estimate, the report states.
largest church reported is the Lut
an Church of Sweden with more
7 million members.

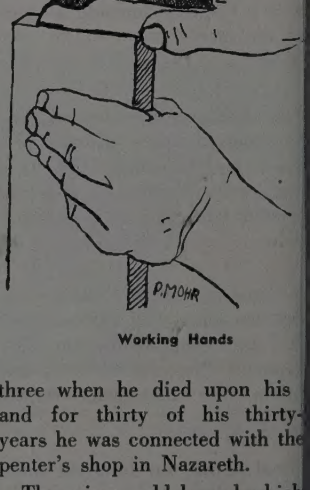
A Common Workman

BY WILLIAM BARCLAY

When the newspapers were full of the romantic story of the engagement of Miss Grace Kelly, the film star, to Prince Rainier of Monaco, one of the great dailies had a most interesting thing to say. Miss Kelly's father, John B. Kelly, began life as bricklayer, and is now the owner of the largest building construction firm in America.

The newspaper goes on to say: "Particularly elated is Miss Kelly's father. A keen sculler, he was once disqualified from the Henley Regatta because he 'worked with his hands.'" So there was a time when a man who "worked with his hands" was not good enough to associate and to compete with those who were really aristocrats and gentlemen.

Jesus himself would not have been good enough for that kind of company, for Jesus was a man who worked with his hands. Jesus was thirty-



Working Hands

three when he died upon his
and for thirty of his thirty-
years he was connected with the
penter's shop in Nazareth.

There is an old legend which
how Jesus was the best maker
yokes in the whole of Galilee.
how people from far and wide

This article was reprinted with permission from **The Methodist Layman.**

azareth to buy the ox yokes that
of Nazareth made.
may be that one of the most
us and beautiful things that
ever said goes back to the days
he was a carpenter. "My yoke
sy," said Jesus, "and my burden
ht" (Matthew 11:30). Now the
k word for easy is *chrestos*, and
tos really means well fitting.

Wooden Sign

Palestine ox yokes were made of
. The ox would be brought to
arpenter's shop and its measure-
s would be taken. The yoke
l be blocked out, and then the
ould be brought back for a fit
his curve would be deepened,
rough place would be smoothed
the yoke fitted so exactly that it
l never gall the backs of the
it beasts. That is the kind of
Jesus did.
those days shops had their signs
them just as they have now. It
been suggested that the sign
the shop of Jesus was a wooden
ke, with the words painted upon
My yokes fit well."
us was not ashamed to work
his hands.

The Test

mas Carlyle was one of the
voluminous of authors. His
, a good and a godly man and
ler of the kirk, was a stone-
. There are places in Dumfries-
where the bridges which Car-
father built still stand. And
Thomas Carlyle said that he
rather have built one of his
s bridges than have written all
n books. Thomas Carlyle did
spise a man who worked with
nds.
re is an old story which tells
about a Russian nobleman who kept open house. At evening time his table was open to all, and any traveler might come and eat a meal there.

When a stranger came to the table, there was only one test. The nobleman said to him, "Show me your hands." If the hands were soft and white and flabby, the hands of a man who had never done an honest day's work in his life, then the traveler was sent to a lowly place at the foot of the table. But if the hands were rough and scarred with toil, the traveler was given a place of honor at the head of the table.

A Working Man

It is a terrible thing to think that there can be a situation in which the fact that a man works with his hands excludes him from the upper reaches of society. Those who work with their brains, their pens, their voices, their minds, are important; life would very soon come to a stop without them.

But it must be ever remembered that the very basis of life is those who work with their hands. Where would a home be without the hands of a mother to cook the meals and scrub the house and care for the children? How could the dream of the thinker ever be worked out in fact without the hands of the laboring man?

God save us all from that false sense of values which issues in that senseless snobbery which looks down on the man who works with his hands. Let us remember it was the hands of a working man that were nailed to the the cross on Calvary's hill.

It Happens Everywhere

"Only three things ever happen in this burg," wrote a home-sick youngster visiting in a small town, "and that is morning, noon, and night."

Department
WORLD SERVICE
Lutheran World Federation
1956-1957
GREENLAND
ICELAND
CANADA
UNITED STATES OF AMERICA
IRELAND
GREAT BRITAIN
London
NORWAY
SWEDEN
FINLAND
DENMARK
NETHERLANDS
Rotterdam
BELGIUM
WEST GERMANY
EAST GERMANY
Berlin
Stuttgart
Munich
POLAND
UNION OF SOVIET SOCIALIST REPUBLICS
CZECHOSLOVAKIA
FRANCE
SWITZERLAND
Salzburg
VIENNA
AUSTRIA
HUNGARY
RUMANIA
"BLACK SEA"
BULGARIA
MEXICO
CUBA
HAITI
DOMINICAN REP.
JAMAICA
PUERTO RICO
ALL COUNTRIES
GENEVA
ITALY
YUGOSLAVIA
TURKEY
MONGOLIA
JAPAN
KOREA
CHINA
AFGHANISTAN
CARACAS
VENEZUELA
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ECUADOR
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BRAZIL
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PARAGUAY
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Santiago
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ARGENTINA
Montevideo
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IRAQ
IRAN
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BURMA
SIAM
PHILIPPINES
FORMOSA
HONGKONG
Taipei
MOROCCO
ALGERIA
TUNISIA
Jerusalem
JORDAN
ARABIEN
EGYPT
LYBIA
AFRICA
BORNEO
INDONESIA
NEW GUINEA
AUSTRALIA

at Does WORLD SERVICE Mean?

With the Third Assembly of the Lutheran World Federation duled to meet in Minneapolis, August 15-25, many Lutherans be wondering what the Lutheran World Federation does and some of our Lutheran World Action funds are used. These two s depict the work of the LWF Department of World Service.

On the opposite page is a map of the world showing the different countries in which the Department maintains an aid program. The symbols, described below, indicate what kind of aid is given.

TER-CHURCH D

n Building
struction and repair of church build- particularly in areas where small gregations cannot afford their own.

larships, housing, youth directors, itional training, books and summer ips for young people needing help.

ations
ological literature, church magazines papers especially for churches in ern Europe where they are diffi- to obtain.

dship and Evangelism
ial consultants in churches request- such help to advise congregations it building up a more active church

Services
ch-operated welfare institutions of- heed outside assistance . . . homes the aged, orphanages, hospitals,

al Ministry
ral spiritual care of Lutheran dias- groups and minority churches; ts-in-aid to church workers in need.

VICE TO UGEES

Settlement
oward integration of refugees into omy of receiving country when they ot emigrate overseas—job place- vocational training, loans, hous- etc.

Exile Churches and Groups
ting five exile churches and groups ermany toward maintaining a ual ministry for their fellow coun- n.

Emigration
Offices in Germany, Austria and Switzerland process thousands of refugee emigration cases sponsored by LWF World Service.

Immigration
Offices and cooperating agencies (in Scandinavia, Australia, South and North America) receive LWF sponsored migrants and help thm resettle in lands where they can begin life anew.

MATERIAL RELIEF

General
Food, clothing and medical help are given to needy persons throughout the world without regard to nationality, color or belief.

Medicines
Individual packages of prescribed medicines are sent to sick persons in Eastern Europe where the drugs are difficult to obtain.

EXCHANGE OF CHURCH WORKERS

All Countries
Begun early in 1956, this program was designed to provide opportunities for church workers, including younger pastors, laymen and laywomen, to receive practical training in churches of other countries so that they may be more effective in their own home churches after their return. The 57 member churches of LWF have been invited to participate in this Exchange.

● **World Service offices**

★ **Senior Representative headquarters**

57

Education for Living

By Earl S. Rudisill

Week Night Groups

"The discussion was fascinating—I hadn't believed it was possible." That was the remark of a middle-aged man after a week-night class at the church. The group was using *Truths We Live By* as a basis for discussion. Similar responses have been elicited by other texts of the Faith and Action Series, such as *Christian, What About Society?* and *Christian Family Life.*

The outmoded and overworked ideas get in the way of having adult classes in Sunday school—that Sunday schools are for children only, and that confirmation is graduation—that it completes one's education in religious matters. Those false beliefs have done untold damage, and they should be relegated to oblivion.

Week-night sessions have proved a valuable supplement to Sunday sessions, and where Sunday sessions are not part of the educational scheme week-night meetings for study and discussion ought to be undertaken to fill the educational vacuum. Furthermore, they offer certain advantages. 1) There can be freedom from restriction of space and time. They can usually have plenty of room and continue the discussion longer than is usual in Sunday school. 2) There can be more freedom in the selection of topics and textbooks. 3) Projects can be used more readily. 4) Such group meetings open the way for a wide variety of procedures.

The *Faith and Action Series* r sents the best study or discussion terials with which to begin— plenty of variety of topics. *The A burg Uniform Series* and the *Uni Lesson Commentary* are always a able for direct Bible study. Com taries such as Jamieson, Fausset Brown, or Dummelow, or Abin will prove valuable to leaders students. For non-biblical studies variety of life concerns and prob the *Life Adjustment Series* and *Public Affairs Pamphlets* are att tive and reliable. Most of the mentioned materials, while non gious, are helpful, and the Chri emphasis may well be added.

It is desirable that week-night s or discussion groups engage in jects from time to time. I believe will best arrive at suitable jects by listing all the needs of a gregation or community which o to be met, but are not being han and selecting therefrom work

ests them and which they are in
sition to perform. Such under-
gs provide large satisfactions
hey foster a fine quality of learn-

l who are interested ought to
in mind the large variety of pro-
res or methods which are avail-
A variety ought to be used over
riod of time, but there should
o arbitrary selection — methods
t to meet needs and fit the con-
ditions which are present. Different Scripture selections, topics and textbooks, classes, group problems, personal problems, teacher types, and congregational needs call for different procedures.

Don't overlook the week-night opportunity. There may lie the chance to fill educational gaps, or to supplement richly what is already being done.

●

Board of Deaconess Work Expands

e month of June is Deaconess
Month, and we are reminded
the Board of Deaconess Work
panding its program to take in
train women as associates in
ness service for a one-year
d of service to their church.
y? To witness to the love of
t, to meet human needs, to pro-
an internship in Christian serv-
nd to relate service as a part of
ill of God for each individual's

o can qualify? Women desiring
ve, over 21 years of age, active
ers of ULCA congregations;
ates of high school, college, pro-
nal school; physically strong,
nally stable, socially adapt-
with experience of skills.
plan requires the enthusiastic
t of pastors and *lay leaders*
ecognize the value of such a
e experience. A director called
Board of Deaconess Work will
ponsible for enlistment, orienta-
placement, and counseling. All
ates in deaconess service will
a 3-week orientation seminar
at the expense of the Deaconess Board. Aids will give one year of their lives in church service. Their compensation will be the joy of giving unreservedly to others; all volunteers will receive complete maintenance, travel costs, and a small additional income for personal expenses.

Associates in deaconess service will serve in parishes as church secretaries, parish visitors, kindergarten teachers, music assistants; in health agencies and in institutions as nurses, office workers, dietitians, matrons, therapists, assistants; in social mission agencies as office workers, assistant social workers; or wherever there is a need for their skills.

Today approximately 1183 who were trained in the Board of Deaconess Work schools in Philadelphia and Baltimore are serving in the ULCA: 166 consecrated deaconesses, 45 deaconess students, 142 other women in church careers, 10 non-diaconate students, 712 volunteer lay women of our local congregations, 108 wives in our parsonages.

●

The Topic for July

An Inter-Lutheran Topic
Edited by the Rev. John Mangum
1228 Spruce St., Philadelphia, Pa.

Choosing the Best in an Evil Time

BY BERNARD C. BAUMBACH

Lutherans particularly succumb to a temptation that goes with the description of the Christian as a man who is in the world, but not of the world.

The trap into which we fall is that of refusing to deal with the evil within the human community. We readily agree that the Christian man abstains from evil and that he avoids all appearance of evil. But then we want to stop. We want to evade the responsibilities of social living to which God calls us.

Jesus' illustration of the leaven in the lump should set us straight. It clearly teaches that the place for the Christian is at the core of his community. He is to be the dynamic force within society. His unique relationship with God should make him especially aware of the impact that needs to be made on the world.

To the extent that the Christian is full of faith and abounding in the grace of God, he will not he to move into the world in whic lives. He moves into the world in his dynamic and positive app to the "secular" conditions of world he demonstrates that he i of that world. His behavior, h titudes, and his convictions be symbols of what is required of man if the community is to be a social order that might be la "Christian."

Certainly the Christian's task easy. He has no set of direc that spell out what he is to d stead he must find intelligent wa express the love of God in the crete — and often complex — tions in which he lives.

The Problem of Evil

In permitting himself to bec channel of God's love, the Chris task is further complicated b own potential for evil. If he regard himself as a perfect expr of God's love, he could simply war with the evil in society. But not a perfect expression of love. He is also a part of the c society. He has to battle not on evil in society, but also the evil in himself. When he makes dec

Author

Currently Mr. Baumbach holds the rank of assistant professor in the department of social science at Texas Lutheran College, where he has taught for six years. He has received his bachelor's degree from Capital University and his master's degree from the University of Texas.

ıst constantly be alert to the un-
ious tendency to decide for a
e of action that benefits his own
ıterest.

e Christian man is only fooling
lf if he does not recognize that
human act that has ever been
itted is part of his own "reserve
tial" for behavior. The culture
eriod within which he lives may
rovide circumstances that per-
im to fulfill every atrocity of the
but the basic drive is within
There is no such thing as an
nan or unnatural act. Every act
art of man, and man is a part
ry act.

en the Christian faces up to a
ete picture of himself and so-
he is better prepared to deal
he essential evil that lies more
s dormant within and without
Ie sees both himself and society
ively and can, therefore, deal
oth from a Christian point of

e Opportunities for Evil

20th Century Christian may
ome comfort in the fact that
imes are not any more or any
l than other periods of history.
e one hand, man's rebellion
t God is as deep as it has been
period of history. On the
and, God's love for man is as
ıt as it has always been.

20th Century, however, does
something different to us. The
and circumstances which give
re and substance to evil are
in number than they once
Opportunities for the expres-
evil are growing rapidly. The
growth is such that man in his
al concern for only those
which have immediate conse-

quence for himself, may actually be unaware of much that is truly sinister and satanic in the human community.

Society is becoming increasingly interdependent. Opportunities for the expression of evil are increasing. It naturally follows that the Christian man's perception of the forms and consequences of evil in behavior must be sharpened.

Basically, the contention here is that we are not dealing with times that are more or less evil than others. The problem is that man has moved into such an extreme position in the social, political, and economic areas of life that Christianity and the considerations of the Christian faith have been progressively, systematically, and with near-finality, divorced from man's sense of social responsibility.

The Problem of Choice

We must now concern ourselves with the manner in which the Christian man seeks to fulfill the tasks to which he is called. Our interest is focused not only upon what the Christian man is to do, but also upon the way in which he is to do it. Our attention is drawn to the day-by-day decisions that each of us must make.

In the last analysis, the problem of choice is a problem of love. Now love may not appear to be a problem. Most certainly it is not a problem if it is *not* viewed for all that it is. But let us look at love for *all* that it is and, in turn, reveal the problem.

Love, in one sense, is a matter of

(continued on page 27)

Topic Aims

1. To lead the men to an understanding of Christian social ethics.
2. To guide the men in the application of Christian social ethics in their occupations and communities.

Scouting in the UCLA

By Dr. George A. Eichler

320 E. 20th St., Northampton, Pa.

The Twelfth Scout Law reads:

"A SCOUT IS REVERENT. He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion."

In speaking of the Twelfth Scout Law as a vital part of Scouting and as a basis of Americanism, Dr. James E. West, former Chief Scout said:

"My judgment of the Twelfth Scout Law is that it is one of the very finest things in the whole scheme of Scouting and one of the reasons we have had such outstanding success. It is one of the reasons we have such a large percentage of boys. From my point of view, the real people in America, the people that have made America from the early days, are those who have had deep religious convictions based upon personal religious experiences and those who serve others becau of the joy of service. I felt at t time, as I feel now, that there nothing more essential in the edu tion of the youth in America th to give them religious instruction a I advocated that this be included the Twelfth Scout Law, A Scout Reverent."

Come to Pittsburgh This Fall

No doubt you have seen the frequent references to the convention of The Brotherhood to be held in Pittsburgh, Pa., October 17-19, 1957. We are very hopeful that many of you are planning to be in attendance. The convention will be held at First Lutheran Church, 615 Grant St., the Rev. Harold Albert, pastor. The church is located in downtown P burgh and is readily accessible to railroad station and hotels.

It is NOT too early to elect y delegate in your congregati Brotherhood now. Your Brotherh may be helpful if it does this be the summer months. Although re tration is NOT required in adva

e are expecting many to register arly. Registration of delegates and isitors should be made to: The Brotherhood, 231 Madison Ave., New York 16, N. Y. Hotel and banquet eservations should be made with: Convention Committee, 94 S. Fremont St., Bellevue, Pittsburgh 2, Pa.

The program for the convention is complete and we have a number of very fine church leaders who shall be bringing inspirational messages to our men. Everett Mittchell of the National Farm and Home Hour will be our keynote speaker. Dr. Fred Weigman of Akron, Ohio and Dr. F. Ebling Reinartz will also speak on Friday and Saturday evenings. The Rev. Raymond Teimeyer, administrative assistant to Dr. F. C. Fry, will be the chaplain. Dr. Fry will be present also for the convention. We have invited leaders for the scouting, evangelism, and stewardship presentations.

Important decisions will be made at the convention. A new constitution will be presented for final ratification. A change in the name of the organization will be part of this document as will the matter of representation. You will want to have a part in this most important convention. It is hoped some new synodical units may affiliate as a feature of the convention. Plan now to be present. Every affiliated congregational unit is entitled to one delegate. The number of visitors is unlimited. They may come from unaffiliated groups too.

Multiple Awards Ceremony in Alamance, N. C.

The first Pro Deo et Patria Award ever made to a scout in the history of the congregation was presented on March 31 to Life Scout Ben Pitts Jr., member of Troop 54, Cherokee Council, in Alamance Lutheran Church, Alamance, N. C., the Rev. Glenn S. Eckard, pastor. Pastor Eckard conducted the ceremony in the presence of the scout troop and the congregation. Mrs. Ben Pitts Sr., mother of the scout pinned the medal on her son.

Scout Ben's special project was an essay on the life of Martin Luther. The pastor spoke on the requirements and significance of the award, reminding the young man that he had blazed a trail for other members of his troop.

In the same ceremony the Eagle Scout Award was given to Scoutmaster Maurice E. Staley and Scouts Ronald Kirkpatrick and Michael Holt. The three candidates are the sons of Mrs. W. A. Staley, Mr. and Mrs. Ronald Kirkpatrick, and Mr. and Mrs. Lewis H. Holt, respectively. Kenneth Davis, assistant scout executive, conducted this phase of the ceremony

After the mothers of the scouts and the wife of the scoutmaster had pinned the badges on the scouts, the scouts in turn pinned miniature medals on the women.

Troop 54 is sponsored by the Brotherhood of Alamance Church.

Left to right are Eagle Scout Ronald Kirkpatrick, Ben Pitts Sr., Ben Pitts Jr., Pastor Glenn S. Eckard, Mrs. Ben Pitts, Scoutmaster Maurice Staley, Eagle Scout Michael Holt.

News About Men and Their Meetings

BY HOWARD L. LOGAN

Brotherhood men at *St. Paul's, New City, N. Y.*, were busy during early April as they participated in the filming of the movie being made by the Stewardship Department of the ULCA. St. Paul's was selected for the setting of the film which will be used to promote the double-discipleship budget for 1958. Executive Secretary Logan is a member of this congregational unit and was used in the filming of an evangelism call.

* * *

First Lutheran, San Diego, Cal., Brotherhood men recently heard Chaplain Kiefer speak on the devotional life of men . . . *Salem, Catonsville, Md.*, recently dedicated a Scout room in memory of Lawrence Howard Griffin, given by his wife. *Grace, Culver City, Calif.*, continues their "Newsletter" for the men of the congregation. Special attention is given the splendid service of church councilmen in this parish. LLM member *Gene Hoeftman* is president of the Brotherhood.

* * *

Faith, Salisbury, Md., held charter night recently. Here are some of their projects: ushering, maintenance of chapel chairs, King's Men Attendance Crusade; designed, built and erected road markers for the church. Can you top THIS? . . . *St Andrew's, Capitol Heights, Md.*, decided to reactivate their men after listening to Washington District President *Bill Ward* . . . *Second, Baltimore, Md.*, held successful father-and-son dinner recently. The boys had a real responsibil for the dinner too.

* * *

Grace, Pottstown, Penna., recent heard a former Hungarian offic speak to their men concerning the cent revolt in Hungary. Preside *Ken Jacobs* was in charge and a nounced that *Dr. George Eichle* ULC Brotherhood Scout Commite man would speak at the May meeti . . . *Christ, Great Kills, N. Y.*, ha Executive Secretary Logan as speaker in April. This group was ho to the New York Conference Brothe hood convention in late April.

* * *

East Allegheny Conference, Penn recently mailed a very attracti "Newsletter" to all local units an interested men. President Crum a nounced recent district meetings wit in the conference . . .*Rochester Co ference*, New York and New Englan Synod, set up a *Lutheran Men* boot at their May rally, at which Dr. Ed mund Steimle was the speaker. A tractive girls manned the booth t take all subscriptions for our maga zine . . . *Chicago Conference, Illinois* had opportunity recently to partic pate in a conference on Boy Scouting sponsored by the Lutheran Counci of Greater Chicago . . . Southern California Conference, Pacific Southwest Synod, held its annual father-and-son dinner at Glendale with Secreary Logan as the speaker. Honorary Life Memberships were presented to Conference President *Bob*

rammer, local president; *Ken Sap-r,* and president of synod, *Dr. Carl . Tambert.*

* * *

Southern Conference Brotherhood, . J., held its spring rally on April 7. *New York Conference Brother-ood, New York and New England ynod* met at Christ, Great Kills, taten Island, with election of officers nd workshop on Sector Project as nportant items. Rudy Ridberg of yram, Conn., is president . . . *New ngland Conference, New York and ew England Synod,* met at Trinity, ew Haven, Conn. The Rev. John hrist of New York City spoke on ntegration. President *Roger Lind-ren* presided . . . *Central Conference, ew Jersey,* recently met at Asbury ark, with Board of Foreign Mission ecretary Dr. Warren Johnson as speaker . . . President *Leland Hokerk* announces the annual convention of the *Eastern Conference Brotherhood* for May 18. This is one of the newer Brotherhoods of the New York and New England Synod.

* * *

A number of conventions of synodical Brotherhoods were held in late April and during May. We list them as we have had their dates:

Michigan, April 28 at Detroit

New Jersey, May 4 at Camp Beisler

Texas-Louisana, Camp Lutherhill, May 4-5

New York and New England, May 10-12 at Syracuse

Canada, May 25-26 at New Dundee

Maryland, May 25 at Gettysburg Seminary

Florida, June 8-9 at Groveland

●

Emmanuel Abraham

LWF Assembly to Hear Layman from Ethiopia

One of Ethiopia's leading public figures, who is also a prominent Lutheran layman in Africa, will deliver a major address at the Third Assembly of the Lutheran World Federation in Minneapolis, August 15-25.

His Excellency Emmanuel Abraham, Ethiopian Ambassador to England, has accepted an invitation to speak at the public event on international affairs on Friday evening, August 23, it was anounced by Dr. Carl E. Lund-Quist, executive secretary of the federation.

Ambassador Abraham, who has had a long and distinguished career in the foreign service of his country, is best known in the LWF for his leadership at the All-Africa Lutheran

Confereence in Marangu, Tanganyika, in November of 1955.

He was especially commissioned by His Imperial Majesty Haile Selassie I, Emperor of Ethiopia, to attend as the Emperor's representative. He also represented his church, the Mekane Jesu Church in Addis Ababa, which grew out of Swedish Lutheran mission work there.

Born in Wollega Province in Ethiopia in 1913, Mr. Abraham was educated at the Tafari Makonnen School in Addis Ababa, a Swedish Lutheran mission institution. From 1931 to 1935 he was headmaster at the Lutheran school at Asba-Tafari in the Harar Province.

Entering political life in 1935, Mr. Abraham first served with the Ethiopian Legation in London until 1942. After returning to Ethiopia, he became director-general of the Ministry for Foreign Affairs in the Ethiopian government and then director-general of the Ministry of Education.

In 1945, Mr. Abraham was sent the Ethiopian delegate to the S Francisco Conference which found the United Nations and then serv as Ethiopian delegate to the Gene Assembly of the U. N. in 1947, 19 and 1950. In between he was sent special missions to Iran and Ind nesia.

Mr. Abraham was appointed Eth pian Minister to India in 1949 a Ambassador to Italy in 1952. served there four years until 19 when he accepted his present post Ambassador to the Court of St. Jam in London.

Ambassador Abraham will spea at the LWF Assembly on the top "Our Mission to Civil Authorities Also on the same program will be D O. Frederick Nolde, director of th Commission of the Churches on I ternational Affairs, an agency of th World Council of Churches and th International Missionary Council.

King's Men Program Still Needed

The 1956 statistics released from the office of the secretary of the United Lutheran Church in America reveal that there were 428,900 confirmed members who did not commune during the year 1956. This is 26 plus per cent of the confirmed membership of the ULCA. The King's Men program, with special emphasis on church attendance, hits at this problem. Here is something for your men to get at. These brethren of ours are members of just about every one of our congregations.

The baptized membership of the church increased by more than 60,000. The number of congregations increased by 60 and the communing membership by more than 35,000.

The ULCA Brotherhood plans to make a special emphasis on King's Men during Lent, 1958. You need not wait until then to attack this concern of the church. Write to headquarters for information: The Brotherhood, 231 Madison Ave., New York 16, N.Y.

NLC News Photo

End of Voyage

This is the end of a voyage for two little boys and their parents. Peter and Wolfgang Dopping, both age 9, and their parents, Horst, 33, and Waltraud, 30, from East Germany, were among 195 refugees arriving in New York under sponsorship of the Lutheran Refugee Service aboard the Navy transport General W. C. Langfitt on April 30. They are enroute to Minneapolis, Minn., where Mr. Dopping will work as a shoemaker. The voyage was the last for the Langfitt to the U. S. to carry refugees entering this country under provisions of the 1953 Refugee Relief Act. The 1,042 refugees on board had all received their visas for entry prior to expiration of the act last December 31. The new arrivals bring to 17,095 the number of persons who have come here through Lutheran Refugee Service.

Honorary Life Memberships

By Phares G. Beer

Synodical Honorary Life Key Representatives

Lutheran members unite to organize Lutheran churches. Lutheran congregations unite to organize synods. The first Lutheran church established in the United States held its meetings either in the fortress near the southwest corner of Manhattan Island or in the nearby horse mill on the strand probably as early as some time in the 1620's. This group became Trinity Church and erected its first structure near the fortress and their second church at Broadway and Rector Streets. The first synod organized in the United States was the Ministerium of Pennsylvania in 1748. Congregational Brotherhoods are affiliated with congregations and synodical Brotherhoods with synods.

The president of the Brotherhood of the United Lutheran Church in America, B. T. Bodie, has recently appointed the following Key Representatives in the various synods of the United Lutheran Church:

Canada Synod—Earnie Miller, 8 Bedford Road, Travestock, Ontario, Canada.

Central States Synod—Clarence Brei, Lanham, Nebraska.

Florida Synod—Floyd A. Castor, 7822 North Himes, Tampa, Fla.

Georgia-Alabama Synod — Peter Rhyne, Americus, Route 1, Ga.

Iowa Synod—Alex M. Miller, Attorney, Suite 707, Central National Bank Bldg., Des Moines, Ia.

Maryland Synod—Fred W. Konemann, 505 Sterling Road, Silver Spring, Md.

Michigan Synod—Leonard Noechel, 17329 Leslie, Allen Park, Michigan.

New Jersey Synod—Howard C.

Kontje, 25 Clinton Avenue, Plainfield, New Jersey.

New York and New England Synod —Louis C. Smith, 410 Hudson Avenue, Albany 3, New York.

Pacific Synod—Fred Nylin, 6006 Thirty-Seventh Avenue, E. N., Seattle 15, Washington.

Pittsburgh Synod — H. Wesley Henry, 409 North Third Street, Jeannette, Pennsylvania.

South Carolina Synod—Clarence L. Sox, 1025 B Avenue, West Columbia, South Carolina.

We are very happy to have you working with other Honorary Life and In Memoriam Membership chairmen and committee members in the Brotherhoods of your synod and conferences.

Please feel free to contact the general chairman and author of this article at any time for any information or assistance that you may desire.

Below is also a list of the Honorary Life and In Memoriam secretaries or directors with their addresses from all the synods that have reported them:

Canada Synod—Howard Herter, 18 Ezra Avenue, Waterloo, Ontario, Canada.

Central Pennsylvania Synod—Edward J. Latz, 437 S. Thirteenth Street, Harrisburg, Pennsylvania.

Central States Synod—Clarence Brei, Lantham, Nebraska.

Florida Synod—Brooks Cagle, 107 Wilson Road, West Palm Beach, Route 2, Box 3X, Florida.

Georgia-Alabama Synod—Peter S. Rhyne, Americus, Georgia.

Illinois Synod—Frank M. Hughes, 1221 Chestnut Avenue, Dixon, Ill.

Maryland Synod—Fred W. Konemann, 505 Sterling Road, Silv Spring, Maryland.

Michigan Synod — Leonard Noechel, 17329 Leslie Avenue, A len Park, Michigan.

New York and New England Syn —Louis C. Smith, 410 Hudson Av nue, Albany 3, N.Y.

North Carolina Synod—Carl W Cross, Salisbury, Route 3, Nor Carolina.

Pacific Synod — Edwin Carte 1017 Southwest Nineteenth St., Por land, Oregon.

Pacific Southwest Synod—Rolan R. Holdeman, 7724 South Pione Boulevard, Whittier, California.

Pennsylvania Ministerium — Wi liam H. Frick, 42 Clymer Avenu Sellersville, Pennsylvania.

Pittsburgh Synod — H. Wesle Henry, 409 N. Third Street, Jea nette, Pennsylvania.

South Carolina Synod—Clarenc L. Sox, 1025 B Avenue, West C lumbia. South Carolina.

Texas Synod—E. C. Vogt, 50 West Forrest St., Victoria, Texas.

Virginia Synod—O. C. Crawford 3808 Sunrise Avenue, N.W., Roa noke, Virginia.

West Virginia Synod—H. D. Wi liams, 627½ Eleventh Avenue, Hunt ington, West Virginia.

Seven of the twelve newly appoint ed Key Representatives are also syn odical secretaries or directors, bu five are not. May we suggest that th five that are not contact their synodi cal secretaries or directors and co operate with them.

There are still some synodical Brotherhoods who have not appoint ed Honorary Life or In Memoriam secretaries or directors or at least

ave not notified us of such appointents.

We are eager to receive the names additional appointments to these roups from their synodical Brotherloods. If there are any changes in the appointees, corrections in the spelling of names or the addresses of the aforementioned persons, the author of this article will greatly appreciate receiving such changes or corrections.

In Memoriam
Ernest C. J. Haller

Ernest C. J. Haller, 2727 Greenaf St., Allentown, Pa., died on pril 15.

Mr. Haller was treasurer of the LCA Brotherhood from 1950 to 954, and before that period had erved as treasurer of the Brotherood of the Ministerium of Pennsylania. A member of Zion Lutheran hurch, Northampton, Mr. Haller erved that church as councilman, nancial secretary for many years, nd president of the local Brotherood.

He was associated with the Coplay ement Company for 35 years, and as the company treasurer for the ast 25 years.

Mr. Haller had been active in civic ffairs. He had been a member of ehigh Council, Boy Scouts of Amer-a; president of the Northampton otary, and treasurer at the time of is death; member of the board of directors of Northampton Teenage Center; member of the executive board of Northampton County Community Chest, and secretary of the Northampton Memorial Community Center.

The funeral service was held April 18 in Zion Church, with Pastor Arthur S. Deibert officiating.

Four Lutheran Church Bodies Represented At Local Meeting

In Texas, the Brotherhood of Grace Lutheran Church (ULCA) of Harlingen had as guests for the March meeting the Brotherhood of Faith American Lutheran Church (ALC) of Weslaco and the Brotherhood of Bethel Lutheran Church (Augustana) of Lyford. The speaker of the evening was Chaplain Theodore Krause, a Missouri Synod pastor stationed at the Harlingen Air Force Base.

Forty Lutheran men heard the chaplain speak on the motivation be-

Lutheran Laymen's Family Week End in New York City

Wagner College, Staten Island, N. Y., will sponsor a Lutheran laymen's week end on the college campus and in Manhattan from July 12, noon, to July 14, noon, at a total cost of $35 a family, with no extra charge for children. The cost includes all meals from dinner on Friday to breakfast on Sunday; one room for two nights; social evening for the entire family on Friday night; theatre party—Ethel Merman, in "Happy Hunting"; dinner at the Sheraton-Astor Hotel; free care of children while parents are in Manhattan. The week end will offer lecture-discussion periods. Richard T. Sutcliffe, associate director of Press, Radio and TV for the ULCA, and newscaster for Church World News, will speak on "The Layman and His Church." Dr. Harald Normann will preside at a discussion on "Lutheran Church Music." For further information and registration blanks, write to Laymen's Family Week End, Wagner College, Staten Island 1, N. Y.

hind evangelism efforts; not ethical righteousness, but Christ crucified for our sins is the true motive, said he.

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Sector Project

Here is an actual case history of what happened in one congregation as the result of the Sector Project. The church was First Lutheran, Galion, Ohio, and the year, 1957. The Sector Project was conducted in the fall of 1956. In 1956 there were no pledges made. In 1957 pledges amounted to $43,874. The total received in envelopes in 1956 was $24,362. The amount pledged for 1957 was $19,512 more than received the previous year. This was an 80% increase over envelopes receipts for 1956.

Individual members increased their giving from:

$5 per week to $30
$1 per week to $25
$1 per week to $20
$1 per week to $18

Nineteen families increased from $1 per week to $10 per week. The January 6, 1957, offering amounted to $1,053. Giving was stimulated in the last four months of 1956 while the Sector Project was being conducted. Of the $33,000 received, more than $15,000 was received in the last four months.

The Budget for 1957 could reasonably be set at $51,000. Estimated total income from all sources was set at $53,000. The Venture Goal was $73,000 and the Advance Goal was $51,000. The Advance Goal was reached. The 1956 Budget was $19,000. The percentage of advance in the budget for 1957 was 173%.

How it was accomplished:

a. We asked and received Go help.

b. We followed the manual.

c. We stirred the congregation i action.

Your congregation will have chance to repeat this performan this fall. Brotherhood men should in the vanguard of those who a helping in this Sector Project p gram in every synod of the ULCA

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Canada

Edgewood Park improvements a again the main project for the Bro erhood of the Canada Synod preparation for the camping seas About 500 boys, girls, and you people attend the five camps duri the summer months. The park Eden Mills was purchased as a pe manent camp site by the Cana Synod 13 years ago. Every year sinc improvements have been made by t men. The large swimming pool w re-built; a supervisor's cabin buil 12 huts with log siding were co structed to replace some of the ten for the campers; the dining ha canteen-library, various staff cabin and other buildings have been r painted and re-shingled. The ele trical system has been modernize and the trees trimmed in the woo land. An adjoining 38 acres of lan was purchased by the Brotherhoo and presented to the Synod, bringin the total area of Edgewood Park t 56 acres.

At present the Brotherhood is d ing the work in building and in stalling a new 14-unit flush toile building. In addition to the construc tion of the new concrete building

00 ft. of tile and 800 ft. of new ter lines will be laid, as well as the tallation of a new pump. The work being directed by Gordon Kipfer, irman of the property committee, l will be completed before the sum- r camping season.

A family rally is held every year Edgewood Park, sponsored by the odical Brotherhood. 1231 persons gistered last year from 39 congre- tions in 29 cities and towns within radius of 75 miles. Dr. J. Ray user, president of Waterloo Sem- ry, spoke on "Family Religion." tour of the grounds was under the rection of Ernest Berner, previous mp director. The Brotherhood ex- cts to form a lake by damming the ar Blue Springs stream which ws through the property.

Various Brotherhoods and congre- tions have been visited by Walter dwig, chairman of the King's Men ogram of the Canada Synod, for e promotion of evangelism.

A monthly "Broadcaster" is sent to stors and executive members of e various Brotherhoods and men's oups of the Canada Synod, keep- g them informed of Brotherhood tivities, local, synodical, and the LCA. Samuel Weicker is also editor the "Brotherhood Page" of the *nada Lutheran*, monthly magazine the Canada Synod, which is sent every home in the Canada Synod.

—Samuel Weicker

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Active Local Group

Arthur Christman, president of rinity Brotherhood, Bowmanstown, a., reports that he has an active roup of 40 members, with average ttendances of 20 to 25. Last year they sponsored a Cub pack and this year decided to sponsor the town's Scout troop. Summer meetings are held outdoors in the community park, with softball the main attraction. A church service is conducted during Brotherhood week, and each December a banquet is held for Brotherhood members and their wives. In addition to regular Brotherhood devotions and business, the group participates in dart baseball, quoits, and Ping-pong. The men feel that a well-rounded program has been beneficial.

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Gettysburg Looks Ahead

Gettysburg College has a trustee-faculty - alumni - administration planning committee hard at work to come up with a master plan for development over the next 25 years. The committee is exploring and re-evaluating all areas — spriritual, educational, social, and physical — and is charged not only with plans but their implementation as well. Estimate of immediate needs adds up to about $2,500,000, not even counting needed increases in faculty salaries and endowment. Most urgent needs are a student union, field house and classroom space. School is pushing 1500 enrollment, has to make-do many facilities built for 500 students.

●

Baccalaureate and Commencement Speakers At Hartwick College

Dr. Paul C. White, vice president of the ULCA Board of Education and member of the National Committee of the Luther League of America, will deliver the baccalaureate address at Hartwick College, Oneonta, N. Y., at 2:15 p.m. on Sunday, June 9. Dr.

White has a distinguished record of service in the United Lutheran Church, including his current post as secretary for religious education of the New York and New England Synod. He holds severeal honorary degrees and has academic degrees including a Ph. D. in religious education and general education from both Northwestern University and Columbia University Teachers College.

Dr. Carroll Vincent Newsom, president of New York University, will be the commencement speaker at Hartwick on June 9. Active for many years in educational organizations and affairs in the United States, Dr. Newsom first served New York University as executive vice president. Previously he had served five years as associate and two years as assistant commissioner for higher education of the State of New York.

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Can You Be a Christian Without Attending Church?

Yes, one can be a Christian without attending church—as easily as one can be a good lodge member without attending any lodge meetings; as easily as one can gain an education without ever going to school; as easily as one can enjoy the full fellowship of family life by taking one's meals in his own room a never sharing the joys and cares home life.

Those who argue for the Chi tian life without church attenda usually fall into one of two class cations: either they are trying to tionalize, and thus justify, their o indifference and lack of consec tion; or they have just never kno the joy of working with God for t building of His Kingdom throu the church, the only institution c sistently seeking to lead men to hig er living.

Laymen, as a rule, do not real the importance of church attenda If they did they would not so oft allow a cloud, or a shower, or a wi or a snow, or a caller, or a ne paper, or a headache, or a fit of la ness to keep them home.

A minister deserted by his leadi laymen dies. He dies by inches. man can preach with sustained f and hope while leading people sh by their desultory attendance th public worship is to them one of t incidentals or electives of life.

—C. E. Jefferson

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Stewardship Catechism

Question: What is the ULCA bu get for 1958, adopted at the Harr burg convention?

The Laymen's Main Church Work

"The main church work of laymen is not performing the congregation's routine tas Nor is it bringing others into the fellowship by ringing doorbells and pursuing prospec Basically, the laymen's work in the church is all he does—at work, at play, in his home, the daily routine—done as unto the Lord.

"Church membership means carrying the church into the world wherever one goes. means pointing out that Christ is Lord in areas and among peope who do not fully recogn his lordship over all of life. It involves making one's workbench a contagion center for t spreading of God's forgiveness among men of every stripe and condition . . . God badly nee Christians right where laymen are moving about daily. For these are the frontiers of t church's eforts to permeate the world about it."

by Dr. Frederick W. Wentz,
quoted from **THE LUTHERAN**

Answer: $15,000,000.

Q: Will it be possible for us to se this amount of money?

A: It will mean that our communi- t members in the ULCA will have average 4 cents a day in their CA benevolent giving.

Q: What have our communicant mbers been averaging in benevo- t giving?

A: About 2 cents a day.

Q: Are there many people in our urches who do not give?

A: Yes, last year about one-fourth our people gave nothing to the urch, and another one-fourth gave cents a week or less to the church.

Q: Is that Christian stewardship?

A: No.

Q: Is there hope that we shall do tter?

A: Great hope.

Q: How can we get the money to able us to do the work that Christ s given us to do in his church?

A: We shall pray for God's help d guidance, and then we shall tell r people what God expects us to

Q: Will the people respond?

A: Lutherans are kind-hearted ople, and when our pastors, coun- men and other leaders explain at is needed, the people will re- ond.

Q: You believe then there is hope t we shall do better?

A: Yes, the Holy Spirit of God rking through hearts like yours d mine can accomplish Christ's rk. "My grace is sufficient for e: for my strength is made perfect weakness."

—*Synodical Bulletin*
Northwest Synod, ULCA

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Percentage of Lutheran Students Shows Gain

An increasing percentage of Lutheran students is enrolled in 31 four-year Lutheran colleges in the United States and Canada, the National Lutheran Educational Conference was told in Philadelphia on Jan. 7.

Enrollment in the 31 colleges has reached a total 30,764, with 65 percent of them Lutheran students, as compared to 61.4 percent in the last academic year (1955-56), according to Dr. Gould Wickey, Washington, D.C., executive secretary of the Board of Higher Education of the United Lutheran Church in America. Dr. Wickey is editor of the News Bulletin of the National Lutheran Educational Conference, which met at the Bellevue-Stratford Hotel.

Total enrollment for the 1956-57 school year in all Lutheran seminaries, colleges and high schools was 45,404, an increase of 2,621 students or 6.1 percent over last year.

Twenty-two seminaries reported a total enrollment of 3,541; 31 colleges reported 30,764 students; 17 junior colleges 2,265; and 33 high schools and high school departments 8,644 students.

(continued from page 15)

projection. God, out of love, sent his Son to be our redeemer. God loved — projected — himself in that he was in Christ and that Christ "emptied" — projected — himself for us. In that God so loved us, he thereby imputed virtue in us. Our worth is to be estimated not only in that we are God's handiwork but even more in that God has loved us from the very beginning.

We err if we view man only as a

moral creature possessing dignity. On the other hand, to view him as completely depraved is also erroneous. The danger lies in holding one perspective to the neglect of the other.

Actually, in considering man as a moral creature we find a fusion of these two characteristics. Man is a creature of depravity whose dignity is comprehended in the Incarnation. God's extreme means for effecting salvation would not have been necessary except that man is a creature of utter depravity who, paradoxically, is worth saving.

God's love comes first. Our response to this first love involves our first choice. If we respond to God's projection of himself to us through Christ we recognize the love that he has for us. Thus if we put loving God above all else, not only have we made a choice — the initial decision for Christ — but we have prescribed for ourselves the manner for all subsequent choices.

We truly acknowledge God's l
only when we make choices wit
the human community which sh
that the welfare of our neighbor
our real concern. In showing t
concern we indicate that loving G
is our first choice.

We must also, however, see
problem of choice as a problem
evil. A complete and faithful devot
to God might be the definition
righteousness. On the other ha
evil might be defined as a comp
and faithful devotion to self. In ot
words, love is comprehended in
choice which places primary empha
upon God. Evil is comprehended
a choice which places primary e
phasis upon man. In short, evil
comprehended in absolute s
centeredness.

With this clearly in mind, we
now prepared to consider the m
practical issues at stake in mak
a choice.

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The Practical Issues

The big question is: Can man be ective in looking at any activitiy which he takes part or is scheduled ake part?

Natural man has to learn — per- s better, he must be taught — how make decisions in which he him- is not the standard of determina- n. This is not an easy lesson to n.

Happily, the Christian has a standard other than himself. He asks, "What is the most Christ-like action that I can take?" Here again we are concerned with the concept of love. It will be recalled that love was referred to as a projection. In the section above, projection was defined in terms of the personality projecting itself toward others.

Let us here add to the concept of

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the projection of self the concept of the projection through time.

The crisis in decisions is not only in viewing a situation with Christ-like love but in deciding what is the most far-reaching and lasting demonstration of Christ-like love. To the extent that the future is to be modified by the present decision, the future may be placed in jeopardy by superficial concern for the present. Thus the question must be asked, "Will this decision have any bearing upon the future, the nature of which is not immediately evident?"

Someone may ask, "If this decision is made in the spirit of Christ, shouldn't the future be considered along with the present?" The answer, of course, is yes.

We must be aware, however, that the Scripture says there are diversities of gifts and there are varying degrees of grace. Two individuals may both be full of faith, yet be stewards of widely differing degrees of spiritual discernment. Their social aptitudes may be quite different.

Thus the crisis in decision involves three basic considerations. First, does the decision reflect a truly Christ-like love? Secondly, does the decision reflect technical competence, administrative know-how, and accepted business acumen? Finally, does the decision foster a harmonious continuity and a general stabilization of the social, political, and economic orders of the human community?

To the Leader

This topic is a complicated one that will require considerable advance planning and work. Most certainly the material presented in the above article should not be read to the men. It presents the basic truths. But if these truths are to bec meaningful to the men they must illustrated and tied down to spec situations.

An easy way out for the lea would be to invite an intellig Christian business man or laborer address the men. He should be a p son who has struggled to express Christian faith in his daily life. T above article might serve as ba ground reading for him.

A more meaningful way, howev would be for the men to lead the selves. In advance of the meeting, t leader should appoint a panel of fo men. Each of these four should pl to tell in detail about some compl problem of his occupational life th seems to defy the application Christian principles.

At the meeting let one of the m present his problem. Then the lead should moderate the group throu the task of searching for a Christi procedure of action. Lead the gro to face and understand all the cons quences, both present and future, the programs of action that they su gest. Then ask the second panel mem ber to present his problem, etc.

In the process of discussion th men should gradually be led to s that Christian action springs fro Christian principles. Help them express and list these principles.

Do not let the men get away wit viewing life and its situations supe ficially. They should be led to see tha life is complicated and that the ap lication of Christian principles re quires the best thought that they ca muster.

The leader might draw heavil from the above article for his con cluding statement.

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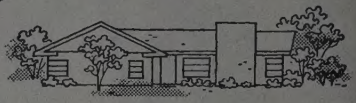
a different address? 

a bigger job?

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